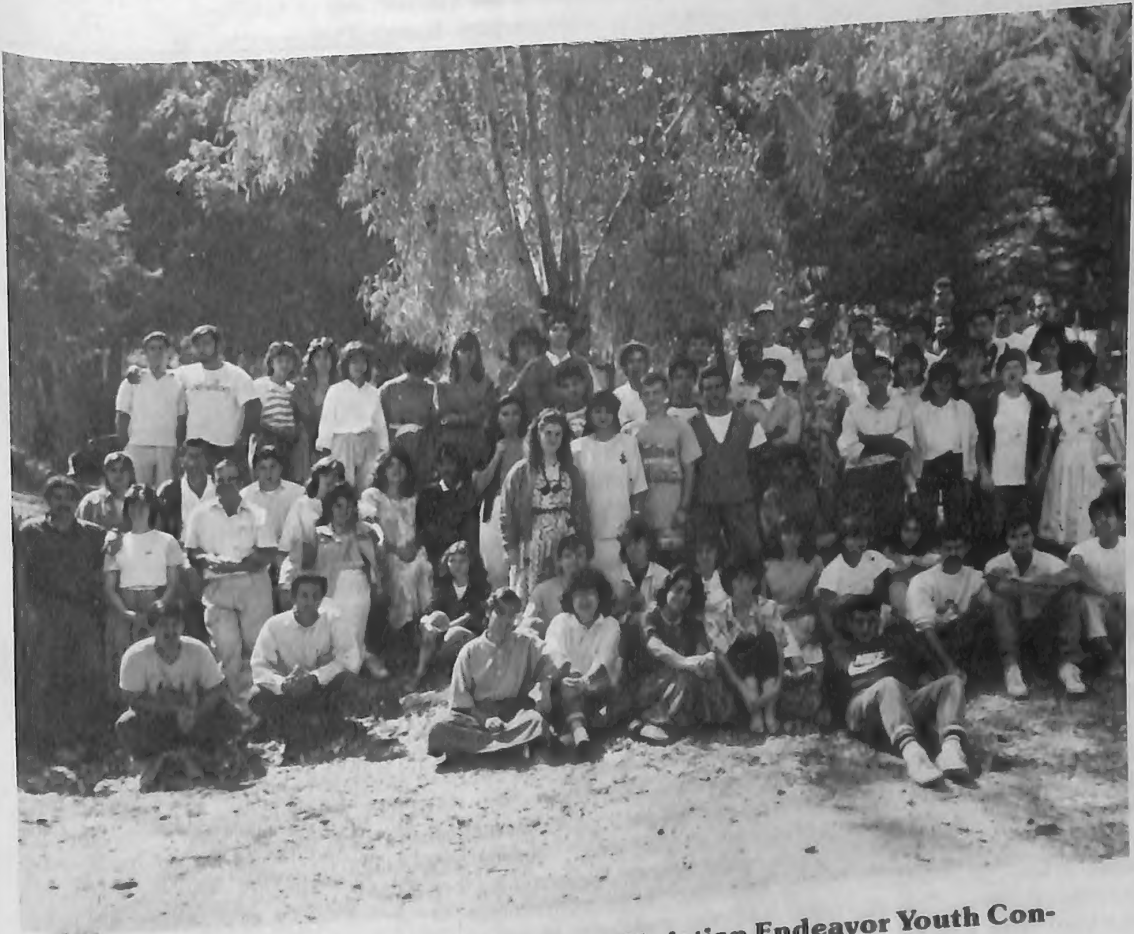


AMMAA News

Publication of the
Armenian Missionary Association of America
140 Forest Ave., Paramus, NJ 07652
February, 1989, Vol. XXIII, No. 2
Telephone: (201) 265-2607, 2608

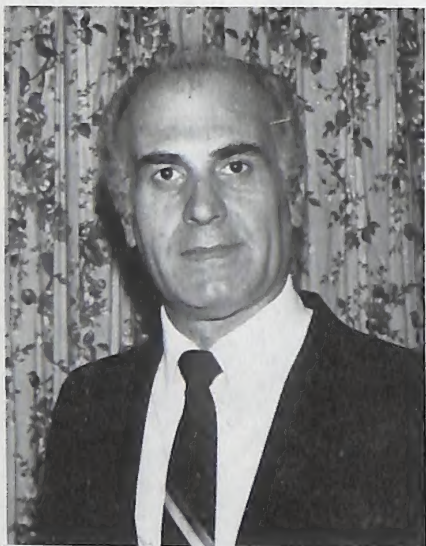
Editor:
M.B. Janbazian



Participants in an Armenian Evangelical Christian Endeavor Youth Conference (September, 1988 – Ainjar, Lebanon)

EACH OF US MUST CHOOSE

by Moses B. Janbazian



Moses B. Janbazian

Since the tragic earthquake in Armenia last December, few Armenians have been in a mood to celebrate holidays. Few Armenians, on the other hand, will fail to commemorate Vartanantz Day, one of the most important national holidays in the Armenian calendar. This year, as Armenians everywhere are saddened by the devastation and human tragedy caused by the earthquake, the observance of Vartanantz seems particularly appropriate. We face a crisis; we can act, at the cost of personal sacrifices, or we can turn our backs and hope for the best.

When, in 451, the Persians decided to forcibly convert Armenians from Christianity to Zoroastrianism, Vartan Mamigonian and his companions were faced with a hard decision: They could give in to the threats of the Persians and stand by, in safety, and witness the destruction of their Christian heritage. Or, at great risk, they could fight to preserve their church, Christian faith and nation.

Today we tend to look upon Vartan and his comrades as larger-than-life heroes, heedless of danger and unshakable in their faith and patriotism. Such tributes to these martyrs are well-deserved, for they, indeed, possessed all these qualities. However, we should remember that Vartanantz was not a mythical event, but a historical battle that

took place in 451 A.D. on the plains of Avarair. Vartan and his comrades were not legendary figures, but real flesh-and-blood people. Consequently, their decision to resist the Persians was not made lightly. These were people like us. Like us, they had their doubts, fears and weaknesses. They were preoccupied with their human needs, their safety, their wellbeing and their lives. They could submit and survive as human beings, losing only their Christian faith and national identity or, by resisting, risk losing their lives and possessions, but defend their faith and nation.

History has it recorded that Vartan and his companions rose above their human limitations and weaknesses and made the ultimate sacrifice for a noble purpose—the preservation of their Christian faith and Armenian identity. The fact that ordinary people, like ourselves, who had nothing tangible to gain and everything to lose, were motivated by their faith and patriotism to resist a vastly superior force is all the more remarkable and all the more worthy of the honor we accord them on Vartanantz Day.

However, the significance of Vartanantz for us today is that in times of crisis, it is, indeed, possible for ordinary people to rise to the heights of altruism and heroism. This was true in 451 A.D. and it is true today! It calls for faith in Christ and genuine concern for our nation and fellow men. Thus armed, we can emulate the example of the heroes of Vartanantz and bear witness, in our lives and works, that it is both praiseworthy and possible to remain loyal to our Christian heritage and Armenian identity under the most difficult and dangerous of situations. It is, indeed, praiseworthy and possible to "surrender all," even our lives, for the sake of Jesus Christ, our nation and our fellow men.

Today, in the wake of the devastating earthquake in Armenia, we face yet another national crisis. It is estimated that thirty percent (30%) of Armenia is destroyed and multitudes of our compatriots face deprivation and despair. Once again, we must make a decision.

We can stand aside, perhaps make a token contribution, and hope that in time conditions will somehow improve. Or, inspired by the faith and example of the martyrs of Vartanantz, we can give generously of our time, talents, resources and, if need be, even our all to help build the lives and strengthen the faith and hope of our suffering brothers and sisters in Armenia.

Each of us must choose.

"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us" Hebrews 12:1.

ONCE TO EVERY MAN AND NATION

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood
For the good or evil side;
Some great cause, God's new messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong,
Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

James Russell Lowell

A TRAGIC LESSON FOR ARMENIA

by Mihran S. Agbabian

Editor's Note: Dr. Mihran Agbabian of Los Angeles, CA, a former AMAA Board Member, was part of a team of engineers, seismologists and geologists that went to the site of the earthquake disaster in Armenia twelve days after the earthquake. The team was organized by the National Academy of Sciences with the cooperation of the National Science Foundation, the U.S. Geological Survey, and the Earthquake Engineering Research Institute. Dr. Agbabian's observations in this article are his personal views

The area around Leninakan has been known to be a seismic region for a very long time. Seismologists in the Soviet Union have gone back into the historical records and made note of the earthquakes that have taken place there. The number of earthquakes is very large. The historical record shows that there have been more than 180 earthquakes of various degrees of severity that the inhabitants of that region have felt from the tenth century to the present time.

Of these earthquakes 15 had magnitudes (Richter) above Magnitude 4, but they were all less than Magnitude 6. Some of these earthquakes caused major destruction. The October 22, 1926, earthquake of recent memory destroyed 6,000 homes. These earthquakes were, however, smaller than the 6.9 Magnitude that occurred on December 7, 1988.

Seismologists use historical data to project into the future their predictions of expected earthquakes. Geologists also have looked at the geologic structure of the region and the faults and their patterns, and have estimated the largest possible earthquake that these faults are capable of producing. The largest possible earthquake could be larger than anything experienced in the historical past, because the return period for very large earthquakes may be as long as 10,000 years, whereas the historical record goes back one or two thousand years.

Let me describe what we mean by Richter Magnitudes before we proceed. The Richter Magnitude is measured by

the seismic wave amplitudes that are detected by a seismograph. These amplitudes are then related to the seismic energy that is released at the focus of the earthquake. The Richter magnitude is therefore a measure of the energy released during an earthquake. The logarithmic scale is used, and Magnitude 7 describes an earthquake ten times more powerful than a Magnitude 6 earthquake. At a given location from the epicenter of the earthquake much larger seismic wave amplitudes would be expected from a 7 Magnitude earthquake than a 6 Magnitude earthquake.

We also define another scale, the Intensity scale. This is a measure of the severity of ground shaking at a given location. There is one Magnitude describing an earthquake, that which describes the source of energy, but there are many Intensities for a given earthquake, depending on how far the building location is from the source of the earthquake. For example, the intensity of ground shaking in Spitak, nearer the epicenter, was higher than the intensity of ground shaking at Leninakan.

The seismologists said that since the historical record showed that there were no earthquakes on record that were larger than Magnitude 6 in the Leninakan region, it would be reasonable to assume that future earthquakes would be equal to or less than Magnitude 6. In fact, there is a projection on record that an earthquake of Richter Magnitude less than 6 should be expected in the Leninakan region prior to 1992.

How about the largest possible earthquake that the faults in the Leninakan region would be capable of producing? Certainly, a short historical record of one or two thousand years may not tell the entire story. Two Soviet seismologists from the Institute of Earth Physics in Moscow published a paper in 1981 indicating that a Magnitude 7 earthquake was possible in the Leninakan region based on the geology of the region, but this scientific assessment had not changed the basis for the formulation of the design codes.



Mihran S. Agbabian

The scientists and engineers in Moscow who set the standards and codes for the design of buildings throughout the Soviet Union have divided the seismic regions of the country into zones of various Intensities. In other words, they have determined where the potential sources of earthquakes are, and by relating various locations to these sources they have drawn maps of Intensity contours. Such maps show that the Leninakan region may experience ground shaking of Intensities 7 and 8. These are on a Soviet scale of Intensities that defines the severity of shaking in terms of potential damage of buildings and other man-made structures. The forces of ground shaking of Intensity 8 are twice the forces of Intensity 7. Thus Intensity 9, being twice Intensity 8, is, therefore, four times Intensity 7, and Intensity 10, being twice Intensity 9, is, therefore, 8 times Intensity 7 or four times Intensity 8.

Spitak and Leninakan experienced Intensities 10 and 9 due to the Magnitude 6.9 earthquake, but they were designed for Intensities 8 and 7. In view of the fact that ground shaking forces were twice or fourfold the forces for which the structures were designed, the engineers in Armenia find fault in the design criteria that underestimated the severity of the

ground shaking forces in the Leninakan region. But this is only one of several factors for the major destruction of buildings during the earthquake of December 7, known in the Soviet Union as the Spitak Earthquake.

We noted in the design details of the standard precast reinforced concrete buildings, most of which collapsed, that adequate provisions were not included for the building frame connections to absorb the additional energy from the larger earthquake, and the buildings literally fell apart, the heavy floor slabs falling on top of the inhabitants below.

Let me briefly state three other factors before we consider the quality of construction.

Each earthquake has its peculiar ground motion characteristics. The ground shakes with predominant frequencies for durations that range from a few seconds to 20 or 30 seconds. In the Spitak earthquake, there were two successive earthquakes about 3 minutes apart, each of fairly long duration. The predominant natural frequency of the ground shaking was about 1.5 cycles per second. It is now estimated that the nine story buildings that were almost totally destroyed had their own natural frequencies at about 1.5 cycles per second, and resonance occurred between the ground shaking and the building response. The first shock weakened the buildings, if it did not collapse them, and the second shock about 3 minutes later brought the buildings down.

Another factor is the foundation of the buildings. It appeared that some buildings were placed on tuffa rock underlain with layers of soil between the tuffa and the bedrock. Although further investigations are needed to determine the significance of this, the design criteria allow a reduction of design forces if the structure is on rock, and yet the underlying soil below the tuffa may have undermined the foundation during the ground shaking.

Another point brought out by engineers in Armenia suggest that the vertical component of ground shaking was much higher than expected. Our geologists tell us that because of the nature of the thrust fault, such high vertical ground motions should have been expected. Yet the criteria prepared in



The surviving members of a family mourn their loss (Leninakan)

Moscow made no provisions for the vertical component, because of the correct assumption that in almost every earthquake the effect of horizontal ground shaking is the dominant one.

Now for the quality of construction. Why is the quality of construction so poor in Armenia?

Let me cite two reasons for this poor quality. One is material shortage. The distribution system in the Soviet Union is inefficient. If the materials of construction do not arrive on the construction site on time or if they arrive in inferior quality, the builders go ahead with their construction schedule in order to meet their quota. They have to build a prescribed number of buildings per year in order to accommodate the waiting list of families in need of housing. If there is a material shortage, it does not bother them. They use less steel or less cement and carry on with the construction. On top of this, if there is a lack of integrity on the part of the builders so that they divert some of the cement and steel into the black market, then the strength of the material becomes far less than specified and the structure deteriorates over time at a very fast rate. We saw in the collapsed buildings unacceptable situations which go beyond poor quality of materials. Construction details, such as large voids where there should be good quality

material, indicate that builders may not have had any pride of workmanship.

There is no adequate supervision or inspection. When I was in Armenia twelve days after the earthquake, I talked to one of the chief designers. I said, "How can you tolerate the construction of buildings of this kind? Why don't you provide more supervision and better inspection?" He said, "How can we supervise the conscience of the people? There is no way we can supervise the conscience of the builders." There is an implication here that we understand well. This means that it did not bother the builders if they did not produce a building of high quality. They went ahead and built them.

I hope that Soviet builders have learned a lesson, but it is a very harsh lesson for Armenia and for all of us Armenians.

Let me summarize. When buildings that are not properly designed for larger earthquakes than those assumed in design codes and criteria are also built with very poor quality, the total effect is destruction of the magnitude that Armenia experienced in Spitak, Leninakan, Kirovakan, Stepanavan, and the villages of the region.

What can be done during the reconstruction process to avoid such disasters in the future? We understand that a decision has been made that all new buildings will be four stories or less.

We confidently design earthquake resistant buildings in the United States that are taller than four stories, but this is a wise decision for Armenia. There is also a psychological factor for the residents who will return after the reconstruction; they would not want to move into the tall buildings where the majority of casualties occurred.

We also understand that the buildings will be designed for Intensity 9; and where Intensity 10 is specified, there will be no buildings built. Instead, these areas will be used for parks and recreation areas. This requires that certain parts of the towns be relocated several kilometers from the sites of destruction, and we understand this is being done.

And finally, how about the conscience of the builders? They should realize that they are building for posterity. Their

descendants will live in these buildings when nature strikes Armenia again.

Let us shift our attention from the Leninakan region to the Yerevan region. The Yerevan region is considered to be a seismically active region. Predictions have been made that an earthquake in that region is to be expected before the year 2001. Yerevan has many more buildings than Leninakan, and the types of buildings that performed so poorly during the earthquake of December 7 are found by the hundreds in Yerevan. Our American team of engineers paid a visit to the Mayor of Yerevan, Mr. Avakian, and we told him, "You have to consider the possibility of a major earthquake in Yerevan. History tells us and the geology of the area indicates that earthquakes will happen in this region. We know it is very expensive, and some people may think

it is not practical, but serious consideration should be given to the strengthening of the buildings in Yerevan to make them more earthquake resistant." Instead of spending funds to build more buildings of poor quality, funds should be applied to strengthen existing buildings. The Chinese are doing it, we do it in Los Angeles, and even in Gazli in the Soviet Union, after the 1976 earthquake, the buildings that were strengthened survived the earthquake of 1984 in the same region.

The diaspora Armenians should take an active role in persuading the leaders of Armenia to take the necessary steps to protect the population of Yerevan and the cultural center of all Armenians from a future destructive earthquake. We do not want to lose Yerevan the way we lost Leninakan.

THE AMAA'S RESPONSE TO THE AGONY IN ARMENIA

Two months have passed since the devastating earthquake of December 7, 1988, struck Armenia. These two months have witnessed massive dislocation and suffering among the survivors in Armenia and have seen an unprecedented response on the part of the Armenian Missionary Association of America, Inc. (AMAA), together with other Armenian relief organizations and churches, to provide speedy assistance to their stricken compatriots.

The AMAA's activities to date include the following measures:

1. An Armenian relief fund was immediately established and an open-ended fund-raising campaign begun for current and long-term assistance to the earthquake survivors.

2. All Armenian Evangelical churches and AMAA-supporting agencies were asked to appoint Armenia Relief Committees, organize relief collections and channel relief funds through the AMAA.

3. A broad range of colleague organizations and service agencies were contacted and requested to participate in the relief effort. These organizations include Medical Assistance Program Inter-

national; Church World Service; World Relief; Siloam International; East-West Fellowship; United Church Board for World Ministries; Russia for Christ, Inc.; the New Jersey Council of Churches; The Presbyterian Church (USA); and others. Responses were very positive. All organizations expressed a willingness to help in the relief effort and some offered to channel their relief aid through the AMAA.

4. The AMAA Headquarters in Paramus, NJ, expanded its communication channels by adding three more telephone lines, including a toll-free number, and is using FAX machines to speed up communications.

5. Appeals for relief support were prepared and disseminated through newspapers as well as television and radio stations.

6. In order to keep abreast of relief activities and needs in Soviet Armenia, the AMAA has been in touch with the American National Red Cross, the Office of Foreign Disaster Assistance of the Agency for International Development, the Soviet Embassy, Armenian colleague organizations and informed people in Armenia.

7. The AMAA office staff, augmented by many volunteers, recorded the names and qualifications of volunteers, such as doctors and nurses, who are willing to go to Armenia to help personally with the relief effort. This information, along with the names of individuals and companies offering in-kind contributions, was transmitted to the U.S. State Department's "Volunteers in Technical Assistance" (VITA) agency as well as to other appropriate Armenian or American organizations involved in the relief effort.

8. "Armenia Relief" Bible-banks were made available to Armenian Evangelical churches to allow their Sunday school students to participate personally in the relief effort. These Bible-banks were also made available to Armenian and American schools who expressed a willingness to participate in this program.

9. Letters appealing for monetary support were sent to a selected group of 50,000 non-Armenian Americans, most of them in states without significant Armenian communities. Another mailing was sent to 2,000 non-Armenian Americans who had lived and worked in the Middle East and were familiar with Armenians.

10. The Chief Executive Officers of the 1,000 largest publicly held corporations in the U.S. were contacted and asked for corporate and/or employee support for the earthquake survivors.

11. Letters and telecommunicated messages were sent to most of the major television holding companies in the U.S. asking them to televise appeals for donations on behalf of the earthquake survivors.

12. The AMAA made arrangements with the Patrick Media Group and Collins-Lacrosse Sign Corporation to have the AMAA's appeal message placed on numerous billboards in major market areas across the country. Press releases with appeal messages have also been sent to newspapers in several metropolitan areas of the United States.

13. The AMAA has received and has shared with its supporting churches ex-

tensive reports and photographs on the earthquake and its aftermath. Rev. Manuel Jinbashian of Strasbourg, France, was in Etchmiadzin when the earthquake struck and was able to provide us with a lot of first-hand information. A few days later, Rev. Rene Leonian of Paris, France, visited Armenia on behalf of the AMAA and the Armenian Evangelical churches of France; he, too, provided us with information on the destruction and misery caused by the earthquake.

14. The AMAA participates in meetings held at the Armenian Diocese and Prelacy in New York for the purpose of coordinating the efforts of the various Armenian churches and relief organizations.

The AMAA is in regular and close contact with two other major service organizations—the Armenian General Benevolent Union (AGBU) and the Armenian

Relief Society (ARS). The three organizations have agreed to share storage space in the United States, to coordinate use of warehouse space and distribution systems in Armenia and to share all information regarding relief. The location of the storage area in Armenia is in Saint Sarkis Church (21 Israelian Street in Yerevan). The relief items sent are based on lists provided by church leaders and government officials as well as informed individuals in Armenia. The United States Department of Defense is providing, temporarily, free air cargo transport to Yerevan.

All of these efforts take time and require work. The AMAA is fortunate to have many volunteers who are willing to give of their time, talents and expertise to help the Association with its fund-raising endeavors. As a result, AMAA Headquarters has been active, sometimes 18

hours a day, including Saturday and Sunday. The AMAA is deeply appreciative of the concern and dedication of its office staff and many volunteers.

So far, the AMAA has collected over \$1,300,000 in donations, including a \$100,000 contribution from Samuel and Robert Hekemian, brothers from Hackensack, NJ, who have also placed their office's communication facilities at the AMAA's disposal.

While large government relief operations responded with an unprecedented outpouring of immediate relief, the AMAA realizes that rebuilding the shattered lives of over half a million destitute survivors is a long-range project. Large-

scale help will be needed for many years. And the AMAA is committed to that task which represents a monumental responsibility on the Armenians in the diaspora who have the means to address the critical needs of their Motherland, so devastatingly shocked by this cataclysmic disaster.

The following principles will continue to guide the AMAA's actions in the days to come:

A. In accordance with AMAA's policy, all donations for the relief of earthquake survivors in Armenia will be allocated **in their entirety** for that purpose, with no deductions for overhead or other expenses.

B. Medical care, food and shelter are priority concerns.

C. The AMAA will continue to monitor closely the situation in Armenia and coordinate its relief efforts with those of other Armenian organizations so that duplication is avoided and help is directed where it is most needed.

D. The AMAA will constantly review its priorities in order to focus its work on the changing needs in Armenia and apply its resources effectively

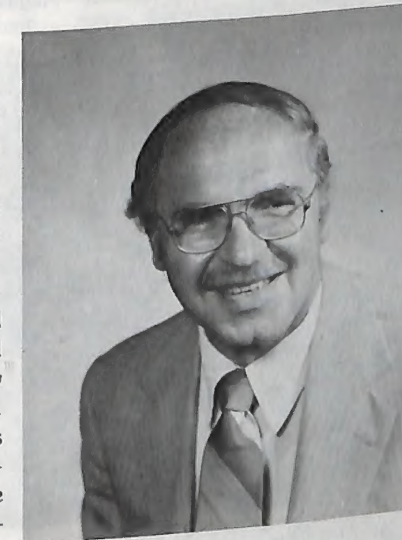
E. The AMAA will do everything it can to make sure that Armenian orphans are cared for by Armenian families in Armenia and are not distributed among non-Armenian families.

HEKEMIAN BROTHERS MAKE MAJOR DONATION FOR ARMENIAN EARTHQUAKE RELIEF

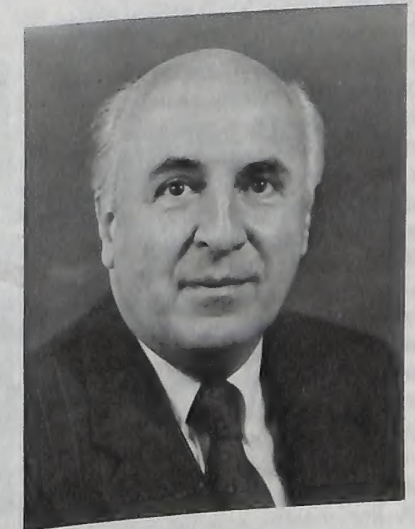
Samuel Hekemian of Oradell, NJ, and his brother, Robert Hekemian of Tenafly, NJ, donated the sum of \$100,000 to the Armenian Missionary Association of America (AMAA) to be allocated for the relief of the survivors of the recent devastating earthquake in Soviet Armenia. Samuel and Robert are active in real estate development and management, as well as insurance. Both are prominent and active members of the local business community, having continued and expanded the company founded by their late father, Samuel Hekemian, Sr.

The Hekemian brothers are generous supporters of their church and community. Two years ago, they donated to the Hackensack Medical Center the Hekemian Conference Center, a state-of-the-art facility featuring a 232-seat auditorium, two conference rooms and the latest audio-visual equipment. Samuel Hekemian is currently the President of the Hackensack Health and Hospital Foundation, Inc., and Robert Hekemian serves as a member of the Medical Center's Board of Governors.

Both Samuel and Robert Hekemian are long-time, committed supporters of the AMAA. Samuel served as President of the AMAA from 1978 through 1980, and has been on the Board of Directors for several three-year terms. He has also served the Association as chairman and member of various important commit-



Samuel Hekemian



Robert Hekemian

tees. Robert held the position of Treasurer of the AMAA from 1967 to 1970 and has served on the Board and as a member of various committees. Both Samuel and Robert are current members of the Board of Directors of the Association. Robert Hekemian, on the Sunday following the earthquake, spoke eloquently to the congregation of the Armenian Presbyterian Church of Paramus, NJ, urging them to support the relief effort. He compared the Vietnam War casualties of 54,000 Americans over 14 years with the earthquake victims. He said, "In less than a minute 60,000 un-

suspecting Armenian men, women and children were crushed to death, and the final death toll in all probability will be much higher." He concluded his appeal as follows: "The after-effect of this human tragedy will last for years and the need for financial assistance will continue. That is why we are addressing you today. I urge each of you to give generously so that the pain, suffering and scars of our people will be an easier burden to bear. Our people desperately need our help. We, as Christians, Americans, Armenians and, most importantly, as fellow human beings, must not fail them."

MESSAGES OF SYMPATHY AND SUPPORT TO ARMENIANS WORLDWIDE

FROM THE UNITED CHURCH OF CHRIST

We have been deeply shocked and saddened by the devastation visited upon Soviet Armenia. As a church that has been enriched by the witness of our own Armenian Evangelical congregations as well as by the warm ecumenical relationships we have shared with the Armenian Orthodox Church, we extend our heartfelt condolences to the Armenian community. At the same time, we pledge to do all that we can to alleviate the suffering caused by the earthquake. The Armenian people and the Armenian church have in the past given eloquent testimony to the reality of the resurrection, even after cataclysmic events that have decimated the Armenian community. We pray that once again Armenians will experience the resilient power of the resurrection as they seek to rebuild their homes, their churches and their hopes for the future.

Avery D. Post
President

FROM PRESBYTERIAN CHURCH (USA)

To our Armenian sisters and brothers worldwide, the Presbyterian Church (USA) extends its deep love and support and joins with you in grieving for those who have lost their lives, families and homes in the earthquake. To those in the devastated communities, we

pledge that through our Social Justice and Peacemaking Ministry Unit we will make available resources from your Presbyterian sisters and brothers in Christ to aid in the immediate relief of those who have lost so much and to assist in the rehabilitation of devastated communities. We as a church are present in the delegation from the World Council of Churches which is already in Soviet Armenia expressing our sympathy and learning how we can be most helpful. We offer you our ongoing support through a coordinated response to this great disaster. Together with our Christian communions in the United States, we have already begun sending aid through Church World Service of the National Council of Churches of Christ in the USA so that medical supplies, warm clothing and blankets might be made available immediately to the victims.

Throughout our congregations, in our homes and in our hearts, we pray for you in this time of sorrow, that you might be comforted and sustained by the love of our Lord and strengthened for the task of rebuilding. In all things, we promise our continued care and support as brothers and sisters in Christ.

Signed for the Presbyterian Church (USA): Kenneth Hall, Moderator; James Andrews, Stated Clerk; Josiah Beeman, Chair, General Assembly Council; and Thomas L. Jones, Chair, Social Justice and Peacemaking Ministry Unit.

OUR CHRISTIAN ENDEAVOR SOCIETIES IN SYRIA AND LEBANON

Nerses and Sevan Balabanian have been missionary youth workers in Lebanon for the past two years. Both are originally from Aleppo, Syria, and both have studied in the United States. Nerses is a graduate of Kansas Wesleyan University with a degree in Christian music. Sevan, his wife, is a teacher and an accomplished pianist. Their ministry, which works closely with Christian Endeavor Societies in Lebanon, is fully funded by the Armenian Missionary Association of America (AMAA).

The following excerpts from Nerses' letters to the AMAA describe some of their activities:

"We are living in a transitional period with an uncertain future. Now and then car bombs explode. These happen suddenly and unexpectedly, causing terrible moments. Recently, in one such explosion, a youth was injured in his shop. He is a regular member of our youth Bible study group and is likely to accept Jesus Christ soon. Please pray for him.

"One of the challenges in my work is the training of three young men to become committed disciples of Christ. One of them has decided to enter the Seminary to become a full-time Christian worker. We are delighted that this year there will be six young men and women from Syria and Lebanon who will devote their lives to the ministry.

"A few months ago we were very uncertain about one of the highlights of my ministry—Youth Camps. Thanks to God, everything worked out wonderfully well. God saw to it that we had the necessary location, staff and security. In the children's camp, we had a physical and spiritual nourishment program for 55 needy students. At the same time I led a Junior High conference on the theme, 'Choices'. Later, I took part in the Youth Camp's discussion on the theme, 'Make a Difference'.

"My plans and concerns for this year include a leadership training program, a choir concert, a new Bible Study series for each of our five youth groups and a new ministry for young married couples."



Christian Endeavor Juniors' Conference—August, 1988 (Ainjar, Lebanon)



Daily Vacation Bible School children (Aleppo, Syria)



Christian Endeavor Youth Conference—August, 1988 (Kessab, Syria)

AMAA GRANTS \$146,000 IN SCHOLARSHIP AWARDS

The Armenian Missionary Association of America (AMAA) provided a total of \$146,000 in grants and loans to Armenian college and university students for the 1988-89 academic year. This sum represents the income from AMAA Trust and Endowment Funds that are designated specifically for this purpose.

AMAA scholarship allocations are determined by the Scholarship Committee of the Association, whose chairman for many years was the late Dr. John G. Keuhnelian of Tenafly, NJ. In fact Dr. Keuhnelian was instrumental in establishing the Scholarship Program of the AMAA. On August 2, 1988, to the sorrow of everyone who knew him, Dr. Keuhnelian passed away. Acting as chairman this year was Rev. Moses B. Janbazian, Executive Director of the AMAA. The 16-member Scholarship Committee met in groups of four to seven members during a series of meetings. Almost all members attended more than one meeting. In arriving at their decisions, Committee members took into account an applicant's financial need, character references, leadership potential and academic record.

According to the report of the Manager of AMAA Scholarship Programs, Mrs. Rosy Maranjian, this year 182 applicants had filled out their forms correctly and had supplied the required documents, thereby qualifying for consideration by the Scholarship Committee. Of these, 138 students, including nine studying theology, received grants and loans ranging from \$250 to \$4,000.

The two major sources of funds for the AMAA Scholarship Program are the **Hekemian Family Trust** and the **Stephen Philibosian Endowment Fund**. The Hekemian Family Trust is one of the significant endowments of the AMAA, with assets valued at about \$1 million contributed over the years by Samuel and Robert Hekemian, sons of the late Samuel Hekemian, the founder of the Fund. The Stephen Philibosian Endowment Fund, the total of which is \$2.5 million, was contributed by the late AMAA benefactor, Stephen Philibosian,

whose legendary generosity and inspiring leadership have played a vital role in the growth of the financial resources and the missionary outreach of the AMAA.

Other endowment funds whose designated incomes support the AMAA's Scholarship Program include: the Vahan Azadian Fund; the Aynilian Family Fund; the Richard Zaven Memorial Fund; the Antranig A. Bedikian Theological Scholarship Fund; the Augustine and Vergine Badeer Fund; the Giragos and Yeprouhie Chopourian Fund; the Helen T. Churukian Fund; the Arthur Dadian Fund; the Haig Darpinian and Berjouhi Timourian Fund; the Hagop M. and Esther Dohanian Family Fund; the Armine Ejdaharian/Bilezikjian Memorial Fund; the Meguerditch and Elise Ejdaharian Memorial Fund; the Sisak, Krikor and Grace Emurian Fund; the Leon and Matilda Giridlian Fund; the Puzant and Angele Gulesserian Fund; the Anne (Googooian) Halford Fund; the Angele Bedrossian Hancock Fund; the Michael B. Hovenanian Memorial Fund; the Paul and Arousiag Iskiyan Fund; the Martha Doodoo Jedidian Memorial Fund; the Patel and Eliz Jerjisian Fund; the Karekin Kaboolian Fund; the John G. Kazanjian Fund; the Avedis and Parantzem Kezlarian Fund; The D.Y. Koundakjian + H. & S. Berejikian Fund; the Yervant and Virginia Levonian Fund; the Loutfi Levonian Fund; the Samuel and Victoria Magzanian Memorial Fund; the Rahel and Osanna Mankanian Missionary Fund; the Edward and Helen Mardigian Fund; the James Mouradian Fund; the M.H. Muradian Fund; the Raymond and Marie Nahigian Fund; the P. & N. Nazarian Fund; the Nazareth, Artin and Yester Nazarian Fund; the Altoon and Sara Saprighian Fund; the Krikor and Anah Sermabeikian Fund; the Berjouhi Sherene Memorial Fund; the Hovnan and Edward Tashian Memorial Fund; the Ezras and Nellie Tellalian Fund; the Telfeyan Evangelical Fund; the Jirayr and Louise Tezel Fund; and The Edward S. Tovmassian Memorial Fund.

We are thankful to God for the

remarkable development of the AMAA Scholarship Program which is one of the major sources of scholarship aid to needy students in the Armenian Diaspora. We are especially grateful to the benefactors and members of the AMAA who have established and continue to contribute generous funds toward our Scholarship Program, through which the education of many needy Armenian students and the training of our future pastors and leaders are made possible.

Application forms for the 1989-90 academic year are available from the AMAA Headquarters. Requests for the forms should be made in writing by the applicants, who have to return their completed forms and required materials no later than May 15, 1989.

Dear AMAA Scholarship Committee:

How very grateful I am for your generous scholarship towards my 1988-89 school year at Dallas Theological Seminary (DTS). Your grant has made possible another year of theological training in expectation of a lifetime of vocational Christian service. The pressure of academic work is great enough without the added pressure of meeting the continued rising costs of tuition. Thank you for relieving me of some of that pressure so that I can give myself to the study of the Word and my final preparations for graduation in May of 1989.

I am very grateful to the AMAA for providing me with grants for the last four years of my study at DTS. You have been used as an instrument of God to allow me to continue my education here. May God continue to use your organization to train many young men and women for the ministry.

Daniel P. Sarian
Dallas, Texas

HALFORD-GOOGOOIAN MEMORIAL FOUNTAINS

The first thing visitors to the Pilgrim Armenian Congregational Church of Fresno, CA, notice is a pair of beautiful fountains at the main entrance to the church. The fountains are the gift of Louise Googooian and Martha Googooian Ensher given in loving memory of their parents, Garabed and Margaret Googooian, their brothers and sister-in-law, Tommy Googooian, Guogos and Rose Googooian, and their sister, Anne Googooian Halford, all of whom were dedicated Christians and loyal, hard-working, devoted members of their church family. In addition to the fountains, Louise and Martha have established a \$10,000 "The Anne Halford-Googooian Family Memorial Fountains Maintenance Fund," the income from which will provide for the maintenance of the fountains.

The caring spirit and generosity of the Googooian sisters has never been limited to only their local church and community. Along with their late sister, Anne, they have reached out with their Christian love to many people with spiritual and material needs. Their long-standing and generous support of mission ministries and their significant endowment funds established with the AMAA are reflections of their love for the Lord's work, which has always been a priority concern for the Googooians.

AMAA JAMES G. JAMESON ESSAY CONTEST WINNERS

The James G. Jameson Essay contest, established by Mr. James G. Jameson of Brookline, MA, is an annual event supervised by the Armenian Missionary Association of America (AMAA). The contest is open to all high school and college students of Armenian or part-Armenian descent. Students are invited to submit unpublished essays, in English and 1,000 to 2,000 words in length, or any aspect of our Armenian heritage—religion, literature, history, etc. Two cash awards are given for the best essays by a high school student and a college student, respectively. Entries submitted to the AMAA by May 31 are eligible for that year's awards.

The 1988 essays were notable for their high quality, thereby complicating the task of the judges. Among college students, the \$200 prize for best essay was awarded to Ms. Roxanne Bezjian of Albany, CA, who submitted an absorbing sketch of a trip to Armenia and Georgia, which included a hard-to-arrange interview with the well-known Armenian film director, Sergei Paradjanov. In second place was Ms. Pamela Young of Braintree, MA, with a clear and comprehensive analysis of the current Karabagh issue. Selected for Honorable Mention was Ms. Katherine Sarafian of San Leandro, CA, whose analysis of the Armenian genocide included an eloquent appeal to Armenians to eschew blind hatred of all Turks. Also selected for Honorable Mention was Mr. Tyrone Baharozian of Livonia, MI, who wrote an appreciative and thorough survey of William Saroyan's life.

The winner of the \$200 first prize among high school students was Ms. Anne Boyajian of Paramus, NJ, with a well-written, coherent, interesting and well-referenced survey of the Armenian genocide. Second place went to Ms. Christina Tusan of Fresno, CA, who submitted another well-written essay on the Armenian genocide. Selected for Honorable Mention was Mr. Ara Kadehjian of Long Island City, NY, with a knowledgeable and perceptive description of the Armenian people.

This year's contest judges were Dr. Fred Assadourian, Chairman, and Mr. Archie Cherkezian and Mr. George Maranjian, members.

REPORT FROM THE ARMENIAN EVANGELICAL SECONDARY SCHOOL IN ANJAR, LEBANON

Among the schools that the Armenian Missionary Association of America (AMAA) supports is the Armenian Evangelical Secondary School in Anjar, Lebanon. The school has an enrollment of over 300 students in its kindergarten, elementary and secondary divisions. Nearly half of the students are housed at the school. About 40 children are either orphans or from destitute families; they are provided free room, board and



Rev. Hovhannes M. Sarmazian schooling.

In his report on the 1987-88 academic year, school Principal, Rev. H. Sarmazian, is thankful for "all the financial and moral support our school has received lovingly and generously from friendly charitable institutions." Rev. Sarmazian relates the story of Raffi, now a sixth-grader. Raffi had been brought to the school from an orphanage. The school was told that Raffi's mother had died in an accident and his father had died in prison. Several years later an aunt of Raffi's was located in Damascus, Syria. Raffi was overjoyed. She took him home for Christmas and told him that his father was alive in Turkey but could not leave just yet. When Raffi spoke to his father on the telephone, he was so overcome he could say only one word, "Father"—and since then he stammers. Needless to say, he is waiting impatiently to go to Turkey and see his father for the first time!

Rev. Sarmazian concludes his report as follows:

"You have all been good angels in the sight of God . . . and we owe you much for what is accomplished, year in and year out, in guiding precious young lives to a full Christian education, versed in the light and truth of God's word.

"May our Heavenly Father bless your missionary efforts for His glory."

SUREN AARONIAN

Suren Aaronian of Medford, MA, was honored on his 90th birthday with a joyous gathering of friends and relatives



Mr. and Mrs. Souren Aaronian

at the First Armenian Church in Belmont, MA, on September 10, 1988. More than 90 family members, relatives and friends attended the event at which congratulatory remarks were made by his sister-in-law, Louise Kazarosian; his cousin, Attorney Paul Kazarosian; brother, Charles Aaronian; Grace Hartunian; his daughter, Rosalie; his lovely wife, Nevart; and Karen Kazarosian. Richard Aaronian, his only son, acted as Master of Ceremonies, and words of loving tribute were also shared by his grandchildren; Gaye, Gwen, Derek, Eric and Sam.

Suren, a life-long member of the AMAA, is active in the First Armenian Church where he has served as a member of the Church Council, Building Committee and the Board of Deacons.

REV. & MRS. JOHN MELKONIAN

Doris and Arda, the two daughters of Rev. and Mrs. John Melkonian of Pasadena, CA, gave a surprise 25th wedding anniversary dinner at the banquet hall of the Lake Avenue Congregational Church of Pasadena on September 30, 1988, as an expression of deep gratitude for the role their parents have played in their lives. Over 110 relatives, classmates, colleagues, former students and friends had come to honor Rev. and Mrs. Melkonian.

The program of the evening was organized by Doris and Arda. The Master of Ceremonies was Dr. Haroutune Sagharian, a relative and a well-known physician and writer. The high points in



Rev. and Mrs. John Melkonian

the evening program were: Introduction by Betty Kouyoumjian of the distinguished guests at the dinner; expressions of gratitude by Doris and Arda to their parents for leading them in Christian life and appreciation of Armenian values; piano solo by Doris; a couple of lovely solos by Angele Zeituntzian, accompanied by Seta Ahmaranian; a slide presentation of the life of Rev. and Mrs. Melkonian; reading of letters of congratulations by friends, including letters by The Rev. Dr. Vahan Tootikian of AEUNA and The Rev. Moses B. Janbazian, Executive Director of AMAA; and the touching response of the couple to the superb 25th wedding anniversary dinner and to the love and affection of so many friends.

THE FIRST ARMENIAN EVANGELICAL CHURCH OF URUGUAY

The Armenian Missionary Association of America (AMAA) actively supports, both financially and spiritually, Evangelical churches in South America. The following excerpts are from a recent letter sent to the AMAA's Executive Director by Rev. Obed Boyadjian, D.D.S., pastor of the Primera Iglesia Evangelica Armenia del Uruguay:

"I am grateful to you and through you to the AMAA for the solidarity and help you are giving to our church and to me. I ask God to give me wisdom and humility to always improve my services to the cause of the Gospel, and I request your prayers for that purpose.

"Recently our Youth Group organized a series of meetings to strengthen the ties of friendship and comradeship and to emphasize the need to pursue authentic values and to keep in mind that the wise person builds his house and his personality on the rock which is Christ. As in the parable of the prodigal son, God the Father always hopes and wishes that all return to the home of salvation. Our young people are our present and our future. We have confidence in the present and faith in a better future, because we believe in our youth."



The Sunday School children of the First Armenian Evangelical Church of Uruguay.

ԻՆՉՊԵՍ ՏԱԼՈՒ ԵՆՔ

Եթէ ամբողջ ստացուածքն աղքատներուն կեցցեմ եւ սէր չունենամ օգուտ մը չեմ ունենար: Ա. Կոր. 13:3:

Պօղոս Առաքեալ լսած էր անշուշտ Տէր Յիսուսի խօսքը հարուստ մարդուն, որ կը վստահէր օրինական իր անաղարտութեան եւ հարստութեան: Տէրը ըսաւ անոր.

—Գնա՛, ծախէ՛ ունեցածդ եւ տո՛ւր աղքատներուն, եկո՛ւր ետեւէս (Մարկ. 10:21):

Կայի՞ն արդեօք այդ գինը վճարողներ: Պետրոսի խօսքերէն կը հասկցուի որ աշակերտներ անոնցմէ էին. — Ահա՛ ամէն բան թողուցինք եւ ետեւէդ եկանք (Մարկ. 10:28):

Զարմանալի, աշակերտութեան գինը վճարողները անպայման լաւ աշակերտներ չեղան: Անոնց մէջ վէճ եղաւ թէ ո՛վ էր մեծը, թէ ո՛վ պիտի գրաւէր պատուոյ աթոռը Տէրոջ աջին ու ձախին, ոմանք Յիսուսը ուղեցին սեփականացնել, ուրիշներ յորդորեցին Յիսուսը որ կրակով կորսնցներ հակառակորդները, Յուզա ծախեց զայն, Պետրոս ուրացաւ եւ չմնաց մէկը որ չլքէր զայն ու չխախտէր: Աշակերտութեան գինը վճարել բաւարար չեղաւ աշակերտները աշակերտ ընելու: Կը պակսէր բան մը . . . :

« . . . Սէր չունենամ»: Արձագանգը կուգայ Առաքեալէն:

Աշակերտներ սէր չունէի՞ն: Ունէին հարկաւ: Առանց

սիրոյ ո՞վ կը զոհուի կամ զրուշ մը կուտայ աղքատին:

Բայց աշակերտներ տակաւին վերահասու եղած չէին Աստուծոյ սիրոյն: Անոնք կը սիրէին Յիսուսը, բայց չէին գիտեր թէ Յիսուս որքա՛ն կը սիրէր զիրենք: Երբ տեսան անոր խաչուիլը, խաչին ետին անոր յորդառատ սէրը, ահա ա՛յն ատեն ըմբռնեցին թէ ի՛նչ էր աստուծային սէրը:

Այդ սիրոյն անհաղորդ մէկը ի՛նչ ալ ընէ, ամբողջ ստացուածքը աղքատներուն ալ կերցնէ կամ իր մարմինը այրելու տայ, օգուտ չ'ունենար, որովհետեւ անոր արարքը անձնական սիրոյ արտայայտութիւնն է, ո՛չ աստուծային սիրոյ պտուղը:

* * *

Հոգեւոր տուրքի մասին դաս կայ հոս: Մենք կուտանք: Բայց ի՛նչպէս: Իբր տուրք կամ հա՞րկ. Մաքահարութիւն խելո՞ւ համար. իբր ողորմութի՞ւն. երկինքը գանձ ունենալո՞ւ համար:

Հոգեւոր տուրքը հոգեւոր կ'ըլլայ, եթէ ան տրուի հոգեւոր շարժառիթով, այսինքն իբր շնորհակալութիւն՝ Աստուծոյ մեզի հանդէպ ցոյց տուած սիրոյն:

Յովհ. Ն. Գաբրեւան

ՍԻՏՆԻԻ ՀԱՅ ԳԱՂՈՒԹԸ

Ծ.Ս. Սիտնիի Հայ գաղութին մասին եղող հետեւեալ տեղեկագրութիւնը մեզի ազնուօրէն տրամադրուած է Սիտնիի Հայ Աւետարանական Առաջին Եկեղեցիի ներկայ Հովիւի՝ Վեր. Յովհաննէս Ն. Գաբրեւանի կողմէ: Ուրախութեամբ կը բաժնեկցինք գայն մեր ընթերցողներուն հետ:

Սիտնի՝ քաղաք մը բազմած Աւետարախի հարաւ արեւելեան գեղեցկօրէն կտրատուած ծովափին, ծառախիտ, դալարագեղ բլուրներու եւ ոլորապտոյտ գետերու վրայ . . . : Աստուած բնական օրհնութիւններով օժտած է Սիտնին: Այս տեղ, բոյսերու տերեւները աւելի կանաչ են, երկինքը աւելի կապոյտ է եւ արեւն ու լուսինը աւելի փայլուն են:

Հայ այցելուն, աշխարհի ո՛ր ծագէն ալ ըլլայ, ինքզինք օտար չի գգար Սիտնիի մէջ: Ինչո՞ւ օտար գգայ: Այս տարածուն (50ք60 քմ.) քաղաքին ներքին ու արտաքին աւելի քան եօթնասուն մեծ ու փոքր արուարձաններուն մէջ բոյն դրած են շուրջ 18,000 հայեր՝ Լիբանանէ, Պարսկաստանէ, Եգիպտոսէ, Սուրիայէ, Թուրքիայէ, Իրաքէ, Պաղեստինէ, Յունաստանէ, Պալեստինեան երկրներէ, Ափրիկէէ եւ այլ տեղերէ:

Ինչո՞ւ օտար գգայ, երբ հոն են Հայ Աւետարանական Եկեղեցին, Հայ Առաքելական եւ Հայ Կաթողիկէ Եկեղեցիները՝ իրենց առաջնորդներով եւ կեդրոնատեղիներով, երկու հայ առօրեայ

վարժարանները եւ վեց հայ միօրեայ վարժարանները՝ Հայկական Բարեգործական Ընդհանուր Միութիւնը, Համազգային Մշակութային Միութիւնը, Օգնութեան Խաչը, Հայկական Մարմնամարզական Ընդհանուր Միութիւնը, Աւստրալահայ Ընկերակցութիւնը, սկսածական խումբերը, հայ պարբերական հրատարակութիւնները, եկեղեցական ամսաթերթերը, ակումբային պարբերաթերթերը, հայ ծայնասփիւռի յայտագիրները՝ շաբաթը չորս անգամ, մէկական ժամ:

Տարբեր երկրներէ գաղթող տարբեր ժողովուրդներն ալ օտար չեն գգար Սիտնիի մէջ: Օգտուելով պետական օրէնքներու թոյլտուութենէն, նորակազմ բոլոր գաղութները ունին իրենց եկեղեցիները, մեհնանները, մզկիթները, գաղութային ձեռնարկները, մամուլը եւ ծայնասփիւռի դիւրութիւնները: «Բազմամշակութային Ընկերութիւն» բացատրութիւնը պետական ներկայ բազմազանութեան ուղղութիւնը բնորոշող գաղափար մըն է, գաղութային ինքնագործակցութիւնը ձեռնարկող գաղութներու մը, որ կ'ափնակալէ օգտուել տարբեր գաղութներու ներգրուածն, կառուցանելու համար նոր Աւետարախան:

Տարբեր եղած է կացութիւնը վաթսուեակա թուականներու սկիզբը, երբ հայեր, կարեւոր թիւերով, ոտք կոխած են Սիտնի: Անոնք դիմագրաւած են օտարութեան դառն բաժակին պարտադրած ամէն դժուարութիւն: Հեռավոր երկրի մը, անգլիախօս

OBITUARIES

LEVON M. LEVONIAN

Levon M. Levonian was born in Aintab, Turkey, on August 8, 1907 to Dr. Movses and Louise Levonian. After the death of his father in 1922, the family, consisting of his mother, two sisters and brother, were forced to leave Aintab. They went to Aleppo and stayed there for a while, then went to Cairo, Egypt, and eventually came to the United States in 1923 and settled in Troy, NY. After he graduated from High School, Levon joined his uncle's Food Market business.

In 1941, Levon married Blandine Hadidian, who died in 1986.

During World War II, Levon served in the Quartermaster Corps as a Sergeant. After his discharge from military services, he, with his uncles and brother, founded the Levonian Brothers Meat Packing and Processing Plant in Troy, NY. He served as Secretary of the Corporation until his retirement in 1973.

Levon was an active member of the United Armenian Congregational Calvary Church of Troy, NY, where he served as Moderator of the Church Council, Chairman of the Church Building Committee, Church Treasurer, Elder and Life Deacon. He and his wife also served as Presidents of the Mr. & Mrs. Club of the church for many years.

He was employed as Sergeant of Arms for the New York State Assembly and Sealer of Weights and Measures for the City of Troy.

Levon was an active supporter of Armenian Evangelical causes. He was a life-long supporter of the missionary outreach of the AMAA and had a long record of dedicated services as a Board member and Treasurer of the Armenian Evangelical Union of North

America (AEUNA). He was also active in politics and community services and had served as a Committeeman for the Rensselaer County Democratic Party.

Funeral services for Mr. Levonian were held on September 9, 1988, at the United Armenian Calvary Congregational Church (UACC) of Troy, NY. Eulogies were spoken by Rev. William Hammann, Pastor of UACC; Rev. Karl V. Avakian, Moderator of AEUNA; and Rev. Moses B. Janbazian, Executive Director of AMAA, whose testimonial words, in part, read:

"Mr. Levonian will be missed as a man of intense loyalties. He was loyal to his family and cherished a strong sense of traditional Armenian patriarchal relationship with his family members—uncles, brothers, sisters, relatives and nephews. He was loyal to his church and Armenian Christian heritage. He was a businessman by profession, but his love for his Creator made him a man of unique spiritual insight, who saw beyond the outward, material appearances and needs of his church and community. In a letter dated January 29th of this year, he wrote to me, 'I am afraid we are putting the emphasis on money, thinking that money will solve our problems. I am sorry to say that money will not solve our problems . . . what we need is love, vision, ideas and dreams.'"

"Doc, as he was affectionately called by his family and close friends, will be missed as a man of an incredible reservoir of knowledge about almost anything. He was one of the most well-read persons I have met. You could have named any subject, and he could have spoken about it with impressive knowledge,



Levon M. Levonian

contagious passion and deep insight. And, I believe, this was the reason why he had his own particular, unpredictable and often unconventional ideas about things, issues, problems and events. As a tribute to his insightful and colorful personality, I would like to quote some thought-provoking statements from his many letters written to the officers of the AMAA over the years:

"The religious man is the one who understands his life within the context of the larger historical setting. He sees himself as part of the great whole, a larger story in which he plays a part!"

"Our non-involvement in politics puts politics in the hands of opportunists who place their self-promotion about everything else."

"More emphasis is put on a million dollar campaign, and less emphasis on vision and dreams."

"Our problem is not our lack of an adequate statement of faith, but our lack of willingness

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Ո՛չ, ո՛չ, բէւ ընկնուած, խաչուած, Մենք կը մընամք խրոխտ ու կանգուն, Միշտ խոշտանգուած, բայց վերն Աստուած Մեր յաղթութիւնն է անմըկուն: Մենք վարդաւի սուրբ արիւնին ժառանգներն ենք անմեկին. Թէւ անգոր իյնամք գետին, Մերն է մորէն յաղթութիւն:

Դարեր, ազգեր մեզ լքեցին Հալածական ու տարագիր Մեր կապտեցին եկեղեցին, Տուն, հայրենիք, կեանք, պատիւ, գիր:

Խաղաղութեան քաջ զինուորներ, Դեմ կը կռուինք պատերազմին. Այլ բաւ մայրեր, արիւն, աւեր, Պատերազմն է մեր թշնամին:

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to express our faith by our deeds."

A remarkable man, indeed, whose friendship made us better persons, and his many and varied services enriched our lives, our churches, our community and our Christian outreach at local and national levels."

MIRJAN KIRIAN

Mirjan Kirian, 64, of Fair Lawn, NJ, died on Saturday, January 7, 1989. Born in Cyprus, he was a graduate of the AGBU Melkonian Institute. He furthered his education in New York at the Baruch Business School, Pratt Institute and the Famous Artists School. Mr. Kirian graduated from LaVerne College with a BA in Business and Art.

An active sports enthusiast in his youth, he was on the Pan-Cyprian Armenian Soccer Team and played with other Cypriot clubs. While in Cyprus, he was a manager for Eastman Kodak Company.

In 1957, he married Vartouhi Margossian and two years later moved to New York City where Mr. Kirian was employed as Assistant to the Vice President of Display, Inc. In 1960, he joined the staff of the Armenian General Benevolent Union (AGBU) where he served for the rest of his life as Executive Secretary for overseas schools and scholarships. In this capacity, he touched the lives of literally thousands of students world-wide. Apart from his staff position, Mr. Kirian had been an active member of the AGBU since 1945, heading various AGBU committees, serving as President and Delegate of local chapters and as Chairman of Alumni Association.

A frequent guest lecturer at various functions, Mr. Kirian addressed topics on Armenian language, culture and education opportunities abroad. For many years, he was an instructor for AGBU Armenian language classes in New York City and served as Superintendent of the Holy Cross Armenian School. He was often asked to help with the translation of articles and texts and was known for his dedicated services.

As a faithful Parish Council member of the Holy Cross Armenian Church in New York City and later at the St. Leon parish in Fair Lawn, New Jersey, he served as Chairman and member of Parish Council, as a devoted member of both church choirs, and as Chairman of various assemblies and committees. In 1970, he represented St. Leon parish in Armenia as guest-delegate to His Holiness, Vasken I, Catholicos of All Armenians.

A member of Knights of Vartan Brotherhood since 1972, Mr. Kirian served as Commander of the Yerevan Lodge, editor of the monthly newsletter and delegate to the annual Grand Convocations.

In addition to his many travels abroad, he



Mirjan Kirian

was deeply appreciative of the arts. His love for art was revealed through his own paintings. Exhibits of his works in oil included one-man shows at the Melkonian Institute in Cyprus and University of LaVerne in California. Together with his wife, he also managed Rosekeer Typesetting Services, which prepared publications in both English and Armenian.

Noted for his many contributions to the church and cultural community, it was in 1979 that His Holiness, Vasken I bestowed upon him the most prestigious honor of an encyclical, the Medal of St. Nersess Shnorhali.

Mr. Kirian was a devoted husband and a loving father. His family and friends realize the honesty and integrity he set forth in his work. Our Armenian community needs other public servants like Mirjan Kirian.

He is survived by his wife, Rose; his daughter, Sosie, of Mahwah, NJ; his son, Viken, of New York City; his sisters, Srpouhi Manoukian and Ani Eudemishlian, both of Toronto; and his brother, Haroutiun Kiremidjian, of London, England. The "AGBU Mirjan Kirian Scholarship Fund" has been established in memory of this beloved servant of the Armenian people.

The Board of Directors, the Executive Director and the office staff of the AMAA mourn the passing of Mr. Kirian, whose friendship and fellowship in the publication work of the Association will be missed sorely. We praise God for his life, dedicated services and wonderful testimony. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" Job 1:21.

ANNA BOGHOSSIAN

Anna Boghossian was born to Megurdich and Heghine Der-Sarkissian in 1894, in Severeg, Turkey. She was a year old when she lost her father, a victim to the Turkish

massacres in 1895-96.

Anna received her primary education at a Protestant Mission School. She proved to be a brilliant student and the missionaries were most willing to provide her with a scholarship to further her education at a higher institution. Instead, her grandparents arranged for her a marriage of convenience. So at the age of 16, Anna married Hovhanness Doghramajian.

When the First World War broke out, Anna's husband was drafted into the army. In 1915, Anna and her children found themselves among thousands of other Armenian deportees, going through all sorts of atrocities. Anna lost her children, and if it were not for the American Missionaries, she herself would also have been counted among the million and a half Armenian victims of Turkish massacres.

At the end of the war Anna's husband returned home. However, the joy of this reunion did not last very long. Anna lost her husband when he was killed thus leaving her a widow with a two year old daughter (their fourth child). In the early twenties the Aintab orphanage where Anna worked, moved to Antelias, Lebanon. After a while, Anna also lost her little daughter. Thus no one survived from her first marriage.

A few years later, Anna married a widower, Megurdich Boghossian, who had two daughters, Araxi and Marie, twins, from his former marriage. God blessed this family with three more children of whom one son died right after his birth. Tragedy again struck Anna when she lost her second husband after 11 years of happy married life. From then on she was both mother and father to her children. She had to earn their living and to provide for their education. Anna proved to be a good fighter against the odds of life. She was proud to see her son, Hagop, become a medical doctor, and her daughters making a living for themselves.

Anna came to the United States in 1966, and since then she had been enjoying the loving care of her children and grandchildren. She is survived many trials and tribulations. Her last two years on earth were a period of fierce struggle against her only enemy—death. After pushing it back a number of times, she finally succumbed, and committed her soul to her loving God on June 11, 1988. She is survived by one daughter, Shakay; one son, Hagop; two stepdaughters, Araxi and Marie, and six grandchildren.

KEGHAM KRIKOR TAMZARIAN

Kegham (Kay) Krikor Tamzarian was born on Feb. 2, 1912, in Malatia, Turkey, the son of Dertad and Youghaper Tamzarian. He was one of eight brothers and sisters. The family relocated to Kharpert, Turkey, and during the



Kegham Tamzarian

massacres was deported to Aleppo, Syria. He studied at Aleppo College and the American University of Beirut. During World War II, he worked as a civilian employee of the British fighting forces. After the war, he emigrated to the United States and settled in Washington, DC. In 1947 he met and married Alyce Farsakian of Fresno, CA. They were blessed with two daughters, Karen and Kay Aline.

Kegham loved life, and led a rich and full one. Along with his professional involvement with the architectural firms of Chloethiel Smith and Charles Goodman, he was active in the Armenian Missionary Association of America, the Armenian Revolutionary Federation, and the Knights of Vartan. A devoted husband and father, he reveled in the time spent with his family. He was also an artist, and he projected his ideas about architectural beauty and aesthetics in so many creative ways. He has left his architectural mark on numerous government buildings, such as the District Courthouse, the fountain in front of the National Gallery of Art, and the Reston planned community project.

Kegham was a man of great intensity and enthusiasm. He felt passionately about his Armenian heritage, his American citizenship, his family and his friends. Whether preparing dinner for 8 or 80, chairing an organization or an event, playing cards with his friends or ball with his grandchildren, he threw himself into the activity with every fiber of his being.

In recent years, his greatest happiness derived from the families of his daughters and his grandchildren, Yarra, Sam, Melissa, Gregory and Stephanie, who were his greatest motivation for living. He is survived by his wife, Alyce; two daughters and their families; sister, Mrs. Louise Nazarian of Washington, DC; and a brother, Mr. Karnig Tamzarian of Montreal, Canada.

The Tamzarian family has indicated that in lieu of flowers or other expressions of respect, memorial donations be made to the AMAA for the "Kegham Tamzarian Memorial Endowment Fund".

NESHAN BELOYAN

Neshan Beloyan of Newtown Square, MA, made the transition from this life to Life Eternal on October 8, 1988, at the age of 87. He was the husband of the late Grace Beloyan and Rose Gallagher; and the beloved grandfather of Denise Rose and Deborah Grace Gallagher, and Mark Bedros and Stephen Avedis Beloyan.

Funeral services for Mr. Beloyan were held on Thursday, October 13, 1988, at the Belmont Baptist Church. The Beloyan family has indicated that memorial gifts in remembrance of Mr. Beloyan may be sent to Belmont Baptist Church or the Armenian Missionary Association of America.

BEATRICE KALAGIAN

Beatrice Kalagian of Troy, NY, died on Wednesday, November 9, 1988, at Samaritan Hospital in Troy, after a brief illness. She was 87.

Born and educated in Troy, Beatrice was the daughter of the late Kalos and Zabel Nigolian Kalagian. She was a resident of Troy all of her life. Miss Kalagian had been office secretary for the Empire Stove & Furnace Co. in Albany for many years, retiring ten years ago.

Miss Kalagian was an active member of the United Armenian Calvary Congregational Church in Troy and a Life Member of the Armenian Missionary Association of America (AMAA). Along with her late sister, Tabeta, she had established a significant Endowment Fund with the AMAA. Her generous bequest to the AMAA will further augment that Fund, which will remain a living testimony to the love Beatrice and her sister, Tabeta, had for Christian missions.

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.

- *Dinguerian, Armen RI March 27, 1988
- Corbin, Walter Cranston, RI April 12, 1988
- Sarhatian, Shamoil Chicago, IL June 1, 1988
- Bandayan, Mary New York, NY June 2, 1988
- Boghossian, Anna Mt. Prospect, IL June 11, 1988
- Barsumian, Alice San Clemente, CA June 14, 1988
- Seuhbetian, Nora Bayonne, NJ July 14, 1988
- Karagoezian, Hovhannes Beirut, Lebanon July 24, 1988

- Kazarian, Edna Fresno, CA August 4, 1988
- Melikian, Nuritza Fresno, CA August 6, 1988
- Kirchirlian, Carl Fresno, CA August 8, 1988
- Toumayan, Samuel Flushing, NY August 17, 1988
- Avsharian, Nevart Hollywood, CA August 26, 1988
- *Apelian, Esq., Robert Lansdowne, PA August 28, 1988
- *Nakashian, Sima Belmont, MA August 28, 1988
- *Boujicanian, Varsenig Watertown, MA Sept. 1, 1988
- Fox, Sally Anaheim, CA Sept. 2, 1988
- *Ashjian, Mamigon Englewood, NJ Sept. 4, 1988
- Gopioian, Jacob Sept. 6, 1988
- *Casparian, Manoog Poughkeepsie, NY Sept. 9, 1988
- Cazanjan, Rouel Levitown, NY Sept. 9, 1988
- Deranian, Armen Palisade Park, NJ Sept. 9, 1988
- Touryan, Rev. Vahram Pasadena, CA Sept. 15, 1988
- Mooradian, Armenia New York, NY Sept. 20, 1988
- Hamalian, Helen Hackensack, NJ Sept. 21, 1988
- Apelian, Megerditch Kessab, Syria Sept. 26, 1988
- Hagopian, Irene Fresno, CA Sept. 30, 1988
- *Mugar, Anna Boston, MA Sept. 30, 1988
- Kondakjian, Daniel Belmar, NJ Sept. 30, 1988
- Jambazian, Movses Thousand Oaks, CA Sept. 30, 1988
- Kalfayan, Mary Fresno, CA Oct. 5, 1988
- Garoyan, Mihran Oradell, NJ Oct. 5, 1988
- *Beloyan, Neshan Newtown Sq., PA Oct. 8, 1988
- Altoon, Marion Los Angeles, CA Oct. 10, 1988
- Tamzarian, Kegham Potomac, MD Oct. 10, 1988
- *Soorikian, Martik Broomall, PA Oct. 12, 1988
- Baronian, Araxie Enfield, CT Oct. 22, 1988
- Kiretchjian, Victoria Flushing, NY Oct. 28, 1988
- Haidostian, Rev. Loutfi Aleppo, Syria Nov. 2, 1988

*Memorials were designated for AMAA.

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ARMENIA URGENTLY NEEDS OUR HELP

The devastation and human suffering caused by the cataclysmic earthquake in Armenia are of unimaginable magnitude.

- Scores of towns and cities are destroyed . . .
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But the situation is not hopeless, and you — who share our concern for the plight and welfare of the survivors of the earthquake in Armenia — can help! Your contribution can make a difference!

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